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Eberlin permitted as an amusement, not to gambling which he had already forbidden under all conditions] shall be played except in a place where one may see the players as he walks by." The same mistake occurs in the paragraphs relating to dancing and to servants. *Fuckerei* does not mean "deceit" (p. 120), having nothing to do with *Fuchs*, but refers to the monopolistic extortion of the great merchants like the Fuggers, of which there was so much complaint in the sixteenth century.

SIDNEY B. FAY.

Villeroy, Secrétaire d'État et Ministre de Charles IX., Henri III. et Henri IV. (1543-1610). Par J. NOUAILLAC, Ancien Élève de l'École Normale Supérieure, Docteur ès-Lettres. (Paris: Honoré Champion. 1909. Pp. xxiii, 593.)

THE author of this work has for some years past been recognized as one of the foremost living authorities on the period of the first Bourbon king of France. An interesting monograph on *Les Croquants du Limousin*, an edition of the letters of François d'Aerssen, diplomatic representative of the United Provinces at Paris from 1599 to 1603 (noticed in the last issue of this journal, p. 849), and perhaps most useful of all a couple of scholarly articles in the *Revue d'Histoire Moderne et Contemporaine* for 1907-1908 on the historical literature of the reign of Henry IV.—"sources, travaux, et questions à traiter"—have already emanated from his pen. The present volume, by far the most considerable work which he has yet produced, worthily maintains the high standard of excellence set by its predecessors.

Nicolas de Neufville, seigneur de Villeroy, secretary of state and minister of Charles IX., Henry III., Henry IV., and Louis XIII., was the first scion of a family of fishmongers to attain high distinction in the service of his country. Considering the fact that his term of office extended over a period of half a century, and that, in foreign affairs at least, he left the imprint of his policy deep on the history of his time, it is somewhat surprising that he has hitherto lacked a biography worthy of the name. The explanation probably lies chiefly in the fact that the popular conception of the reign of Henry IV., during which Villeroy attained his greatest prominence, has been so much moulded, up to very recently, by the great work of Sully, who if he was not exactly Villeroy's rival, was certainly jealous of the influence which the latter exerted over his master, and therefore took no pains to preserve his memory. From this it is not to be inferred that the two men were in any such hostile relation to one another, as were often, for instance, the leaders of opposing factions in the council of Philip II. of Spain. For both, the end to be attained was the same—the re-establishment of peace after the devastating civil wars. In many of the internal means of attaining it, too, they were at one, *e. g.*, in the matter of toleration to the Huguenots and maintenance of the Edict of Nantes. But in foreign affairs, the sphere in which Villeroy was unquestionably most active,

the *secrétaire d'état* took a stand opposed to the majority of his colleagues, and counselled, whenever it was possible with honor, a policy of peace with Spain. The causes which led Villeroy to adopt this attitude—from his first apprenticeship under Charles IX., through the period of his enforced retirement and disgrace (1588–1594) owing to his close identification with Mayenne and the League—to the time when, in the regency of Marie de Médicis, he was able, temporarily at least, to carry his ideas into practice—are recounted at length; a sane and moderate statement of the many justifications of this policy follows; indeed the kernel of the book is to be found here. Doubtless a number of M. Nouaillac's points will be challenged, especially his estimate of the value of the great peace of 1612–1613, which was largely his hero's doing. But it should be remembered that the situation in Villeroy's day was by no means as clear as it later became. Because Richelieu staked all on an anti-Spanish policy and won, posterity has been prone to fall into the grave error of thinking that this was the sole possible line to take in 1610. That this was far from being the case M. Nouaillac's book plainly shows, and adds thereby one more to a long and imposing list of warnings that the problems of the past were by no means as simple as some glib writers, who forget that they have the advantage of a perspective of centuries, would make their readers think.

Did space permit, we should gladly dwell at greater length on this able and scholarly volume. It merits a high place among the works of Mariéjol, Bourrilly, Hauser, Courteault, and others who have recently done so much to illuminate the history of sixteenth-century France. If we ventured on any criticism it would be to remark that the relations of France and England are somewhat less completely worked out than the rest of the diplomacy of the time; and the omission of any mention of the Elizabethan calendars, especially the Spanish and Foreign (though the latter only goes to 1582) from the list of "Sources Anglaises" on page xx is certainly a matter of surprise. This comparative scantiness on the English side is however a defect almost inevitably inherent in the biography of a sixteenth-century Frenchman who has been called a "père de la paix d'Espagne", and as the tendency hitherto has been decidedly to neglect the Spanish side of the period in favor of the English, M. Nouaillac's omissions should not be remembered against him.

ROGER BIGELOW MERRIMAN.

An Historical Introduction to the Marprelate Tracts: a Chapter in the Evolution of Religious and Civil Liberty in England. By WILLIAM PIERCE. (London: Archibald Constable and Company. 1908. Pp. xix, 350.)

REV. WILLIAM PIERCE, a graduate of Brecon College in Wales, and now pastor of the Doddridge Church in Northampton, England, has long been a student of the beginnings of Nonconformity, though the volume before us is his first extensive publication on the theme. The work,